The Amazing Chinese

Willis Lamott

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by Willis Lamott

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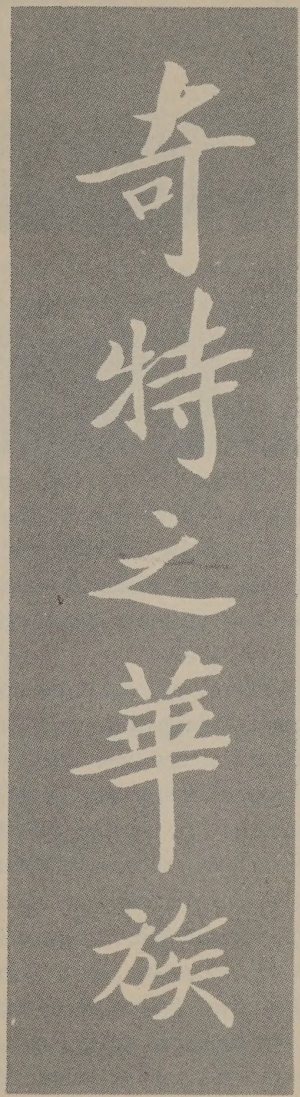

by
Willis Lamott

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the amazing Chinese

The Chinese *are* amazing. Westerners have always found them so. Until recently China to the average American was the land of tea chests and queer-looking writing; of laundrymen, queues, and bound feet; of fireworks and "Chinaware." Most people found these things amazing. Those who looked deeper found much to amaze them in the arts and culture of China; in her paintings and embroidery, her pagodas and palaces, in the Great Wall, the Grand Canal, the Temple of Heaven. Those who looked still deeper found that world civilization stands in debt to China for such diverse things as tea and silk, paper and the art of printing, the mariner's compass, porcelain brought to perfection, peaches and apricots, playing cards, and that contribution of dubious value—gunpowder.

The Chinese are amazing not only for these contributions to civilization, great though they may be, but for the life in which they arose, for an ancient culture and civilization that reached heights of achievement when modern Europeans were still living in a state of barbarism. They are amazing for leaders of thought and religion contemporary with Socrates whose precepts still rule the lives of millions. They are amazing, moreover, for an ideal of society that looked forward to a time when mankind should live by propriety, justice, benevolence, and moderation, in a realm of peace. With amazing patience the Chinese people have kept this ideal before them and through their history have striven for peace, for national unity, and for freedom from foreign control.

Patient and peace-loving, the Chinese have been forced again and again throughout history to undergo war, invasion, civil strife and tyranny. Yet through all these calamities their indomitable spirit has remained their most amazing quality. Once more the old story of history is repeated and they set about to remake their lives and restore their ways—these amazing Chinese!

"that strange writing"

Those mysterious-looking picturegraphs which adorn tea chests, packets of firecrackers, and laundry lists, have always exerted a fascination over Westerners. After you learn that each character depicts an idea, not an arbitrary sound, that it is an ideograph, not a letter, this kind of writing is not so difficult as it appears at first sight.

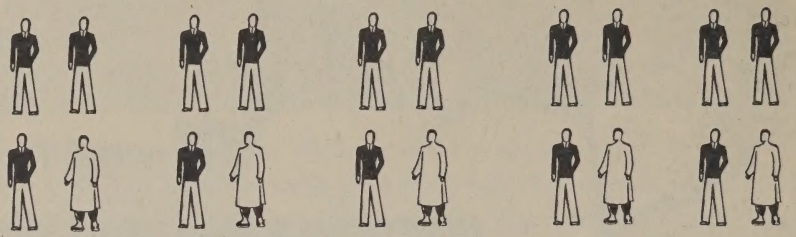
Characters take us back to the earliest days of China, beyond the dawn of history to the first efforts of man to express his thoughts in written form.

The crude drawing (eye) became 目 "muh"
(hill) became 山 "shan"
(sun) became 日 "jih"
(moon) became 月 "yueh"
(sun and moon) became 明 "ming"—bright

So the archaic and primitive, refined and developed by ages of culture and use, are brought down to the present, and the early pictures scratched on stones are now used for dissertations on political science or the explosion of the atom.

To learn several thousand of these characters and the correct way to write them—which is an art in itself—is the first step in Chinese education. Although simplified lists of characters as well as phonetic scripts have been developed, the mastery of the reading and writing of ideographs is still the basis of learning.

THERE ARE THREE AND A HALF TIMES AS MANY CHINESE AS AMERICANS



ONE OUT OF FOUR PERSONS IN THE WORLD IS CHINESE

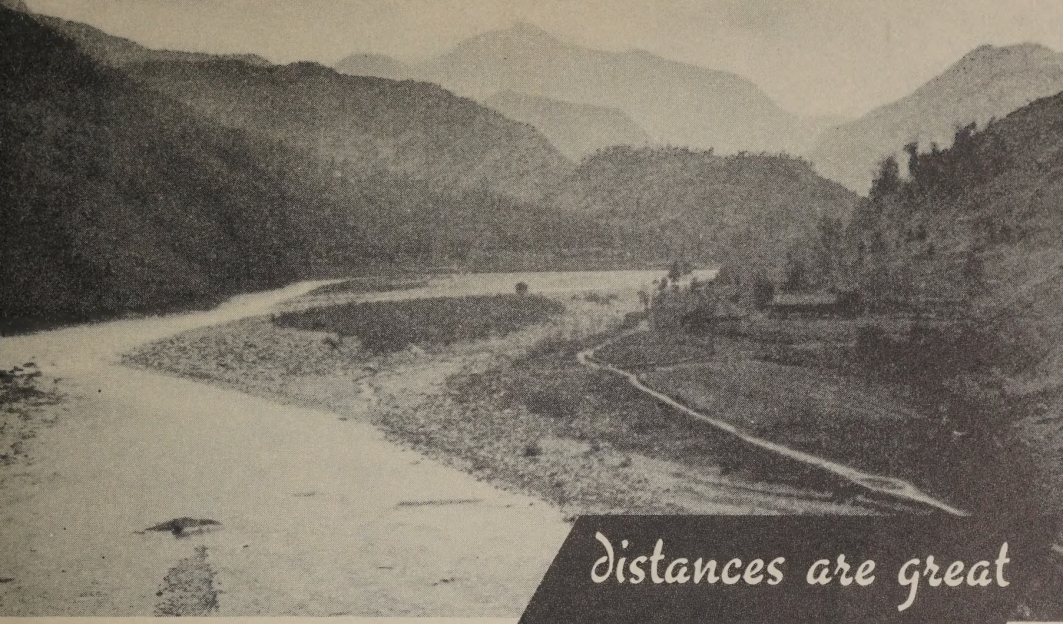
the country

China proper, bounded on the north by the Great Wall, consists of eighteen provinces. North and west of this central section lie provinces and districts that during the course of history have sometimes been included in the empire, but have sometimes been independent. At the present time these sections bear various types of relationship to the Chinese government. Sometimes China is spoken of as being composed of twenty-four provinces, that is, China proper and all outlying districts except Manchuria, Mongolia, and Tibet.

The entire area, according to the *Statesman's Year Book,* comprises 4,480,992 square miles of territory, and sustains a population of approximately 457,835,575 people.

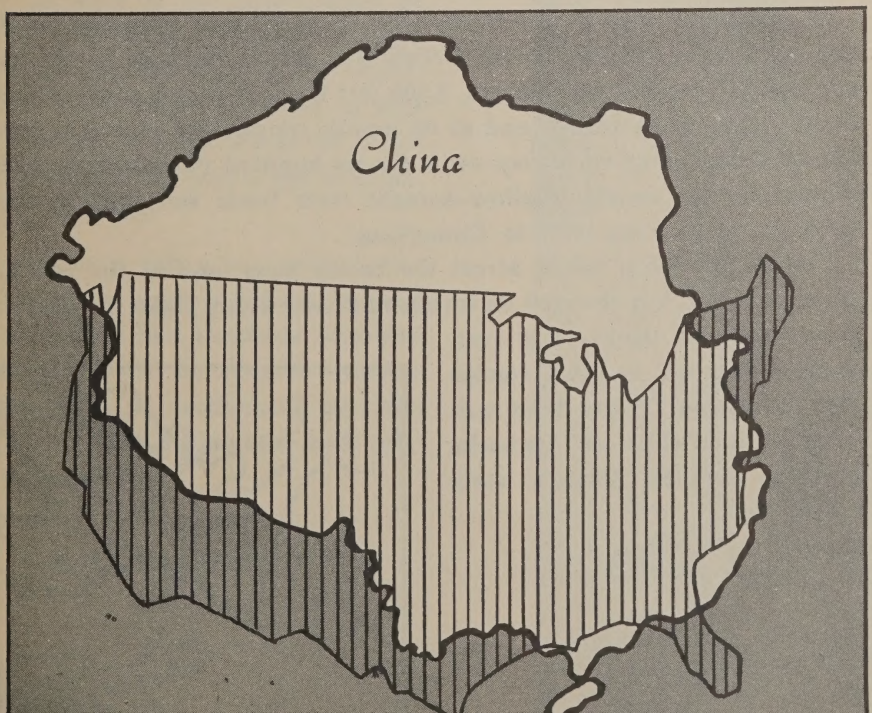
These figures mean little to us. Let us, therefore, compare them with more familiar ones:

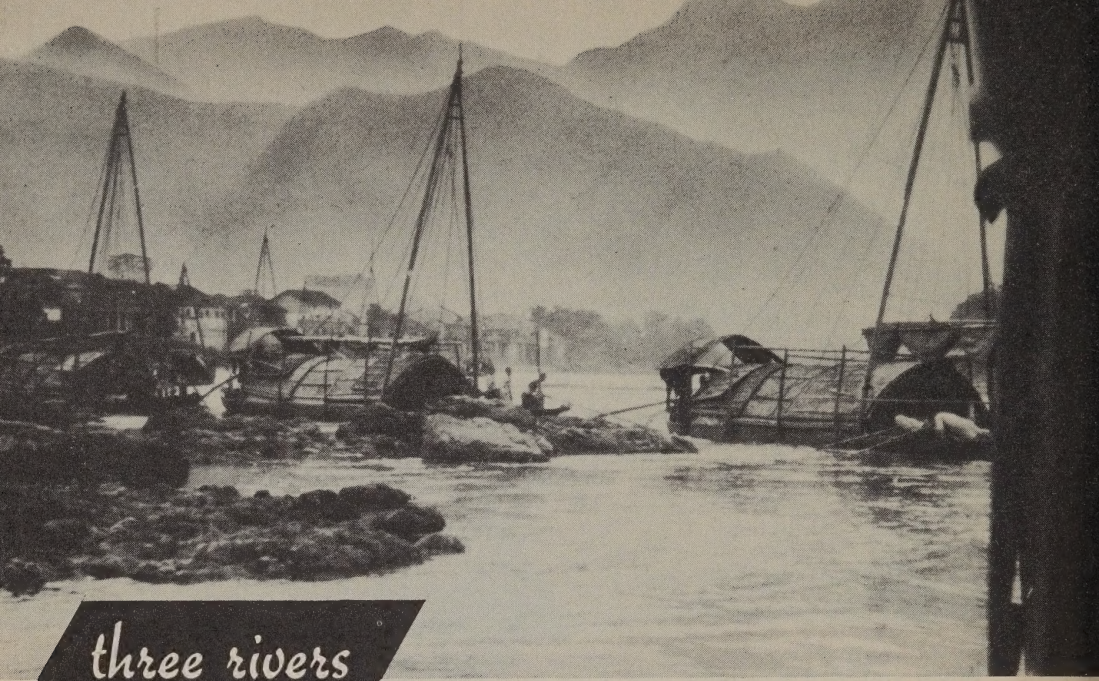
Area	Sq. miles
China (excluding Manchuria, Mongolia, and Tibet)	2,903,475
United States	3,026,789
United States (excluding New Mexico)	2,904,155
China (entire area)	4,480,992
United States, Quebec, Ontario, Newfoundland, Nova Scotia	4,444,800
Population	
China (excluding Manchuria, Mongolia, and Tibet)	422,707,868
China (entire area)	457,835,575
The United States (Census Bureau estimate, 1938)	130,215,000
The World	2,077,584,000



distances are great

"When you visit Shanghai next time say 'hello' to my cousin in Peiping, won't you?" This oft-repeated request amounts to saying, "When you are in New York, please look up my sister in northern Ontario." If you take a map of North America and one of China, and place Shanghai arbitrarily over New York, remembering at the same time that New York actually lies by ten degrees of latitude north of Shanghai, here is what you have:





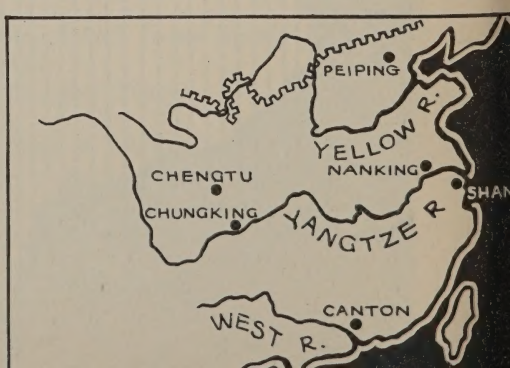
three rivers

This amazing land of China extends from the green, ever moist country south of the Tropic of Cancer to the dry loess plains of the north, formed of brown wind-borne earth; from tropical warmth to bitter cold and burning heat. This vast territory is broken by three rivers.

The West River forms a navigable waterway for junks and steamers through verdant subtropical China.

The Yangtze, rising in the Himalayas, flows for four thousand miles through the heart of Asia to the Yellow Sea. Above Hankow it cuts its way through the Yangtze Gorges, 2,500 feet high; it waters some of the world's most fertile plains; and at its mouth continually creates a rich alluvial delta. Large craft may use it for six hundred miles inland until stopped by the rapids; shallow-draught river boats sail upon it for fifteen hundred miles west to Chungking.

The Yellow River winds across the brown loess land of the North. Unnavigable, it has changed its turbulent course many times in history; it overflows its banks each year, destroying crops, creating famine and destitution; it has been well named "China's Sorrow." Its basin, however, cradled China's early civilization.



the people

There are in the main two distinct types of Chinese. The Northerners are a tall, large framed, slow moving, slow speaking, powerful people. The Southerners are short, slender, graceful, quick witted, excitable, fiery tempered.

The largest cities of China are:

	Estimated Population
Shanghai	3,000,000
Ningpo	2,000,000
Foochow	1,500,000
Peiping	1,400,000
Changsha	1,275,000
Nanking	1,000,000
Canton	860,000

The foregoing figures are estimates made in normal times. Today all population statistics are in a condition of chaos.

In spite of the congregation of the Chinese in a number of large cities such as those given above, the population of China is still dominantly rural. From 80 to 85 per cent of the people live in country districts.

Dialects follow in general the two main racial divisions, but are broken up into hundreds of minor subdivisions. In certain sections, residents of neighboring counties cannot fully understand each other's speech.

Excavations in North China have revealed an early civilization in the Yellow River basin, in which vessels and weapons of superior workmanship and a pictorial form of writing were in use. Society was organized on aristocratic

B.C.	
1580–1150	Egypt a world power.
1200	Moses leads the Hebrews out of Egypt.
1193–1184	Conquest of Troy.
10th century	The alphabet in use in Phoenicia.
1010–975	The reign of David.
900–700	Age of Homer. Greek epic poetry at its zenith.
753	Rome founded.
586	Capture of Jerusalem.
568	Gautama Buddha born.
558	Persian Empire founded by Cyrus.
469	Socrates born.
427	Plato born.
336–323	Reign of Alexander.
264–228	Asoka in India. Missionary Buddhism in Asia.
146	Roman conquest of Carthage.
100	Julius Caesar born.
A.D.	Jesus Christ.
324	Constantine the Great.
364	Roman Empire divided.
476	Fall of Rome.

B.C.	
1766–1051	SHANG DYNASTY China emerges from the Bronze Age. The emperor of the Middle Kingdom rules 1,700 small feudal states.
1051–700	CHOU DYNASTY Capital at Sian, Shensi. A confederacy of feudal states. Wars against the Huns. Book of the Odes compiled.
700–255	EASTERN CHOU DYNASTY Progress in literature and philosophy: Lao-tse, 604 Confucius, 551 Motse (Mo-ti), 490 Mencius, 372
255–206	CHIN DYNASTY Copper coinage introduced. The Great Wall started, 214
206 B.C.-A.D. 220	HAN DYNASTY A thousand years of intercourse with the West inaugurated.
A.D.	Introduction of Buddhism, 67. Invention of paper, 105.
220–618	THE DARK AGES The use of tea discovered, 270. The Empire divided into three kingdoms, 300. Invasions by Huns and Tartars, 350. Buddhism taken to Japan, 550. The Grand Canal, 589. First printing from wooden blocks, 650.

lines, and the worship of ancestors and of a supreme deity, *Shang Ti*, or *Tien* (Heaven), prevailed. These discoveries indicate a long period of development and growth preceding the legendary Shang dynasty (1766-1051 B.C.).

618–907	TANG DYNASTY The Golden Age of Chinese history. Agriculture, commerce, literature, and art flourish. Boundaries extended to include Mongolia. Nestorian Christian missionaries arrive, 635.	Dark Ages in Europe. 632 Death of Mohammed. Rise of Islamic power. 814 Death of Charlemagne.
907–960	THE FIVE LITTLE AGES The Classics printed from wooden blocks, 932.	
960–1279	SUNG DYNASTY Internal strife and conflict with the Tartars. Capital at Nanking.	1066 Norman conquest. 1095 The Crusades begin. 1215 Magna Charta.
1279–1368	MONGOL DYNASTY Rise of Tartar rule. Genghis Khan and Kublai Khan. Marco Polo, 1254-1324. Franciscan missionaries.	1229 Cambridge University founded. 1318 Dante completes "The Divine Comedy." 1348 The Black Death.
1368–1644	MING, OR BRIGHT, DYNASTY Literature, fine arts, and porcelain flourish. Temple of Heaven and Altar of Heaven built at Peking. Jesuit missionaries.	The Renaissance. 1450 Gutenberg invents printing from metal type. 1492 Columbus discovers America. 1517 Beginning of the Lutheran Reformation.
1644–1911	MANCHU DYNASTY China again under foreign rule. Protestant missions (Robert Morrison, 1807). Wars and trade treaties: "Opium" Wars, 1840-42. Taiping Rebellion, 1851-65. Sino-Japanese War, 1894-95.	1660 Tea first sent from China to England. 1767 The Industrial Revolution commences. 1776 The Declaration of American Independence. 1825 First passenger train in England. 1861–65 The American Civil War.
1911–	THE REPUBLIC Republic established, 1911. Rise of Kuomintang, 1928. Manchurian "Incident," 1931. Beginning of Japanese invasion, July 7, 1937.	1914–18 The World War I. 1920 League of Nations. 1921–22 Washington Naval Conference. 1928 Kellogg-Briand Pact. 1939 The World War II.

great thinkers

Between the third and sixth centuries B.C., China produced a brilliant cluster of thinkers who made original and permanent contributions to the philosophical thought of the world and whose ideas concerning social organization, government, religion, and practical morals have ruled the minds of countless millions of Chinese, Japanese, and Koreans.

Lao-Tse said:

"The softest thing in the world dashes against and overcomes the hardest; that which has no substantial existence enters where there is no crevice. I know hereby what advantage belongs to non-assertion."

(Lao-tse, born in Honan in 604 B.C., turned men's minds away from the lawlessness of the decadent Chou dynasty to the search for the true "Way" or "Tao.")

Confucius said:

"When abroad behave as if interviewing an honored guest; in directing the people, act as if officiating at a great sacrifice; do not do to others what you would not like yourself; then your public life will arouse no ill-will and your private life no resentment."

(Confucius—Kung-fu-tse—was born in 551 B.C., and as an officer in the state of Lu, taught that a king should be as a father to his subjects; he emphasized three virtues: propriety, filial duty, respect for tradition.)

Motse said:

"Heaven desires that men should live, not that they should die; desires the prosperity and hates the poverty of men, desires order and hates disorder. . . . Heaven does not like large states attacking small states . . . the strong doing violence to the feeble. . . . Heaven desires that the strong should cooperate with the weak, that those who possess the truth should teach others."

(Motse—Mo-ti, 490-391 B.C.—like Confucius and Mencius was a native of the kingdom of Lu in Shantung, but was interested in religion more than in politics and ethics.)

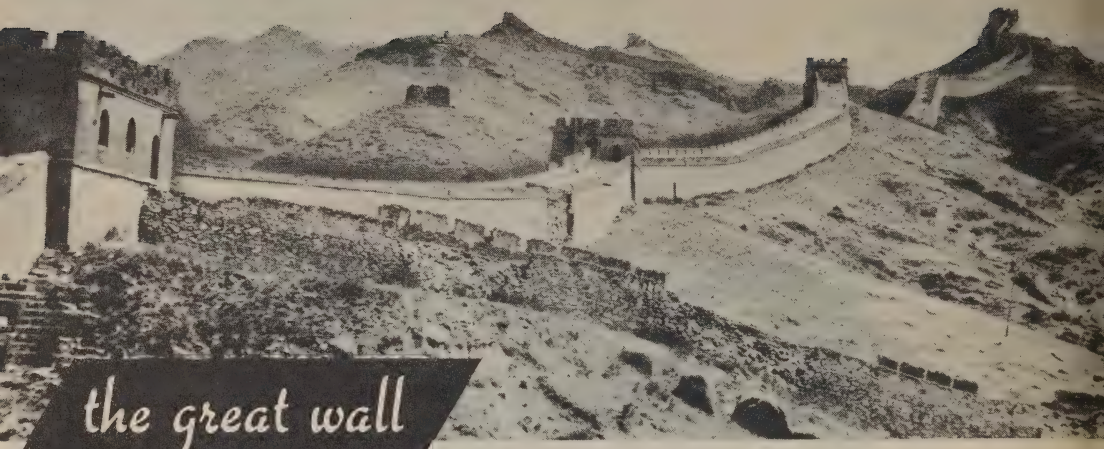
Mencius said:

"The people are of the greatest importance; the gods come second; the sovereign is of lesser weight."

(Mencius—372-289 B.C.—collected the teachings of Confucius and applied them with particular reference to politics.)

religion

Taoism, based upon the teachings of Lao-tse, Confucianism, and Buddhism are the three religions of China. Most Chinese accept elements in all three beliefs. Buddhism, introduced from India about A.D. 67, was accepted by the intellectuals of China by A.D. 300. It brought to the life of the Chinese masses a richness of ritualistic worship and a belief that peace and happiness are attained through the extinction of desire.



the great wall

The Chin dynasty (255-206 B.C.) unified China by strong autocratic rule and gave to the world one of its most amazing wonders—the Great Wall of China. Started by the first Chin emperor in 214 B.C., as a measure of defense against the invading Huns, and completed by successive emperors, it is the outstanding monument of ancient China. For a thousand years men toiled by forced labor upon the "ten thousand *li* wall," and extended it across hill and valley from the Gulf of Pechili to the border of Turkestan.

The Wall consists of two walls of huge brick filled in with earth and stones. It is from forty to fifty feet high and thirty feet thick, and zigzags across the country for 2,550 miles, an airline distance of 1,145 miles. It is broken by arched gateways and huge doors and guarded by 25,000 attached and 15,000 detached watchtowers. In many places the wall today is a thoroughfare for camels, jinrickshaws, and motor cars.

caravans

In the Han period (206 B.C.-A.D. 220) began a thousand years of intercourse between China and the West. Stimulated by the demands of the Romans for Chinese silk and fur, trade developed along the famous "silk route" across Central Asia to Bokhara and thence to Rome.

"The peach and the apricot, silk and tea, porcelain and paper, playing cards and probably gunpowder, went to Europe over that route. The grape and alfalfa, the carrot, glass manufacture, Nestorian Christianity and Mohammedanism, and some impulses of Greek art were a few of the things that the countries of the Far East received in exchange."[1]

During the Han Dynasty, in A.D. 105, a certain Tsai Lun reported to the emperor on a process which he had perfected for making paper, a substitute for the bamboo and silk upon which writing had formerly been done. In 1907 archeologists discovered in a spur of the Great Wall a piece of rag paper made about A.D. 150, thus substantiating the Chinese claim to the early invention of this product, which even more than printing has hastened the world spread of civilization and culture.

In the "Five Little Ages" (A.D. 907-960) printing was invented in China. For many years Confucian scholars and Buddhist monks had been experimenting in making ink rubbings or by other methods perpetuating the Classics or Sutras. Block printing came as a result of a long period of development. In the ninth century, in Chengtu, Szechwan, which was then the most cultured and prosperous section of China, the Classics were first printed from wooden blocks. During the following century the process became general. Although used in China five centuries earlier than in Europe, Chinese printing never advanced to the stage of movable type. Entire pages were cut from one block of wood.

二六 二五 二四 二三 二二 二

在從這尼提寧中也
百二十人來都是按名指定的
我們上帝面前克苦
兵、幫助我們抵擋路
但他的能力和忿怒、
派祭司長十二人、就
人、爲我們上帝殿所獻的
銀、和器皿、都秤了交給他們。二六我秤了交
paper
printing
他使我們和婦人、孩子、並一切所
敵、本以爲羞恥、因我曾對王說、我
一切離棄他的。二三所以我們禁食祈
比、哈沙比雅、和他們的弟兄十人、
在他們手中的銀子、有六百五十他
在亞哈瓦河邊宣告禁食爲要在
都得平坦的道路。二二我求王撥步兵馬
們的上帝、他就應允了我們。二四我分
帶施恩的手、必幫助一切尋求他的、
和謀士軍長、並在那裏的以色列衆

the grand canal

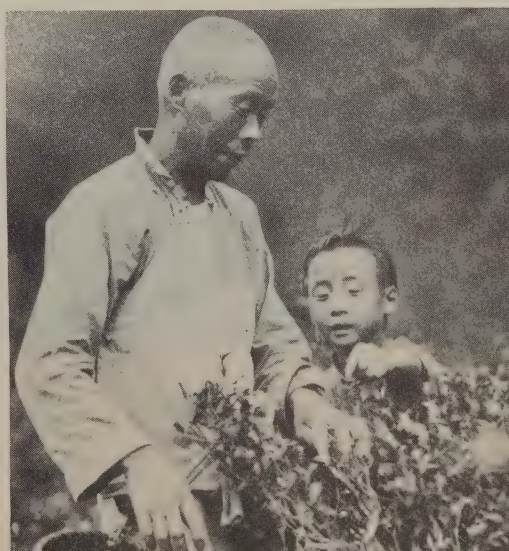
The Dark Ages of Chinese history (A.D. 220-618), when the Han empire, as large as the United States today, was broken into sixteen small kingdoms, and the energy of the rulers was wasted in luxury and dissipation, have left to posterity one monument. The soldier Duke of Sui (A.D.589), in order that he might travel in comfort from his capital in Shantung to the Yangtze, initiated the building of the Grand Canal. Four great canals were constructed, connecting the cities of Shantung with the Hwai River and the Yangtze, and extending from the Yangtze to Hangchow. This gigantic enterprise was carried out with cruelty and oppression. Its completion, however, was a great boon to China, since it united for the first time the north and south and served as an incentive for the digging of China's great system of canals.

civilization

The Tang dynasty (618-907) was the Golden Age of Chinese history. The capital at Sian was a magnificent city, filled with brilliant life, the model for the Japanese capitals of Nara and Kyoto. Envoys from Europe, Turkey and Persia, Nestorian Christian missionaries, Zoroastrians fleeing from the onslaught of Islam, Buddhists escaping from persecution in India, mingled freely with the Chinese population. Sculpture, painting on silk, and embroidery flourished. Poetry reached its zenith under Tu Fu (712-770) and Li Po (705-762). Koreans and Japanese studied at the university; Chinese scholars journeyed eastward to civilize Japan.

The Sung empire went down before Tartar invaders, who ruled China as the Mongol emperors (1279-1368). Their capital was at Cambaluc, where Peiping now stands. They extended the borders of China to its greatest extent and, although aliens, they adopted and developed Chinese culture. During this period engineers from China were employed as far west as the Euphrates valley. Intercourse with the world of the West was free and unrestricted. Under the preaching of Franciscan monks, 30,000 Chinese became Christians. Peace prevailed, culture and trade were spread throughout a vast empire. Many Europeans were in the employ of Kublai Khan. Marco Polo (1254-1324), after serving this great Mongol emperor, brought back to Europe vast stories of the magnificence of his court, and of such modern enterprises as a postal system maintained by 400,000 horses and speeding relay riders, the use of paper money, public granaries, and free medical service for the poor.

Tea, discovered as a beverage by the people of South China about A.D. 270, became a taxable commodity during the golden age of the Tang dynasty (618-907). From China the custom of drinking tea spread east to Korea and Japan and west into Europe by way of Central Asia.

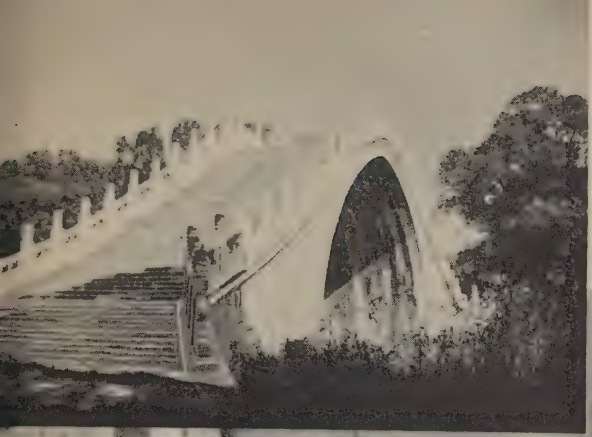


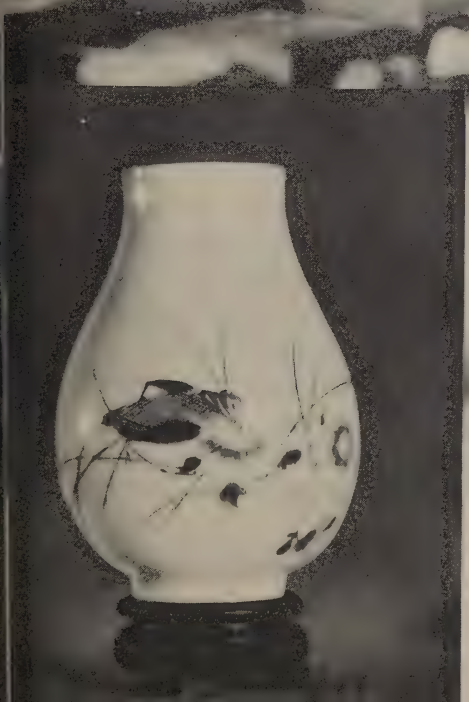
Ewing Galloway

The custom of tea drinking gave a great impetus to the ceramic arts of China. Under the Tangs the handleless teacup became increasingly more delicate in glaze, more lovely in color, more fragile. But it was under the Ming or "Bright" dynasty (1368-1644) that the finest porcelain was produced. In one village alone three thousand kilns produced porcelain objects that are still the wonder of artists and connoisseurs. In the Ming period, "almost everything" was made of porcelain. The spread of the habit of tea drinking in Europe led to the importation of porcelain in large quantities, cups being made with handles to suit the European taste. By 1840 the East India Company was shipping porcelain direct to England from Canton—hence the name, "Chinaware."

The Mings perfected rather than created. In 1421 the capital was moved from Nanking to Peking, where the zenith of the age was reached. There they erected the Forbidden City, the Temple of Heaven, and the Altar of Heaven.

Set in the midst of dark cypress trees, with only the blue sky above it for a roof, the Altar of Heaven is a simple three-tiered platform of gleaming white marble where once each year the emperor came to worship *Tien*—Heaven.





trade opens the door

Since early in the eighteenth century no foreign boats had been permitted to come to any Chinese port save Canton, and foreigners had been compelled to confine their activities to "factories" along the Pearl River in Canton. The Chinese authorities had resolutely refused to grant Westerners permanent rights or to exchange envoys with them.

Following the close of the Napoleonic wars the British and other nations hastened the extension of their trade in the Far East. With little demand for European goods in China, attempts were made to adjust the balance of trade by introducing the trade in opium, the sale of which had long been prohibited by China. An attempt in 1839 by the Chinese to enforce this prohibition by confiscating large stocks of the drug led to the first Anglo-Chinese war. The treaty of Nanking in 1842, which concluded this war, ceded Hongkong to England and opened four additional ports to foreign trade, and provided for the appointment of consuls. In 1843 extraterritorial jurisdiction was granted to the consuls, and the most-favored-nation privilege was allowed.

In 1856 a war between England and France on the one hand and China on the other resulted in further concessions, diplomatic representation at Peking, the legalizing of the opium traffic, and the toleration of Christianity. Autonomous foreign "settlements," city-states in but not of the Chinese Empire, were set up for Western occupation.

China's seclusion was a thing of the past. She was now a pawn in the Western economic struggle for rights, concessions, and special interests.

In 1895 China was defeated in a war with Japan over the control of Korea. As a result she recognized the independence of Korea, ceded Formosa to Japan, and was forced by later demands of the powers to grant Russia certain railway rights in Manchuria and the lease of the Liaotung peninsula; to grant to Germany the lease of Kiaochow; to France, Kwangchowwan; to Britain, the lease of Weihaiwei and the enlargement of the colony of Hongkong. The Boxer Rebellion in 1901 gave the powers an excuse to tighten their hold further on rights and concessions in China. As a result of the Russo-Japanese War of 1904-5 Japan secured greater rights in South Manchuria, and in 1913 annexed Korea.

The weakness of the Manchu rule and of the disordered years following the setting up of the Republic played into the hands of the powers. China, which at the beginning of the nineteenth century maintained an arrogant and unyielding attitude toward the "Western barbarians" and the "Eastern dwarfs," was finally shut up in her own house and forced to submit to humiliating losses, restrictions, and concessions. Although German rights in Shantung were transferred to Japan by the Treaty of Versailles, Japan relinquished these privileges in China in the Washington Conference treaties of 1921-22. Finally, in 1931, Manchuria was lost to China and in 1932 the "empire" of Manchukuo was set up under the protection of Japan. With the rise of the Communist state in Russia the territory of Outer Mongolia became Sovietized. The Western territory of Sinkiang is under strong Soviet influence, and Tibet, while nominally recognizing the sovereignty of China, is largely under British influence.

Every contact with the West has brought China into contact with Christianity. From 635 to 845 Nestorianism flourished in China as the result of the work of Alopen, a missionary from Persia. The two preaching friars who were sent by the Pope in response to Kublai Khan's request introduced Western culture and learning to the court.

Under the Manchu emperors, Roman Catholic missionaries taught mathematics, reformed the calendar, conducted the survey which resulted in the basic map of China, distributed relief, and assisted in making China's first treaty with a Western power. But the emperor in 1722 suppressed Christianity and banished all missionaries.

Christianity reenters

Modern missionary work began with Robert Morrison in 1807, who, forbidden to preach the gospel at first, toiled for years in a Pearl River factory on the translation of the Scriptures. With the treaties came permission to propagate the Christian religion. Christianity was reintroduced to the Chinese as the religion of the nations who were fighting each other for the advantage in the exploitation of China. But in spite of this disability, the hospitals, the schools, and the evangelistic labors of missionaries have so commended the new religion to the people that today there are one million Protestant communicants and adherents, and a Roman Catholic membership of three million.

Nevertheless, less than one per cent of the population is Christian.

Many Americans recall the thrill of amazement that went through the Western world when in 1911 China, the most ancient of empires, swept the Manchu out of power and set up a republic. Pride joined the feeling of amazement with the fact that the American-trained Christian, Dr. Sun Yat-sen, was leader of the revolt and provisional president.

The later course of the republic, however, was not so glorious as its inception. Intrigues among venal and self-seeking politicians and war lords led to disunity within and humiliating concessions without.

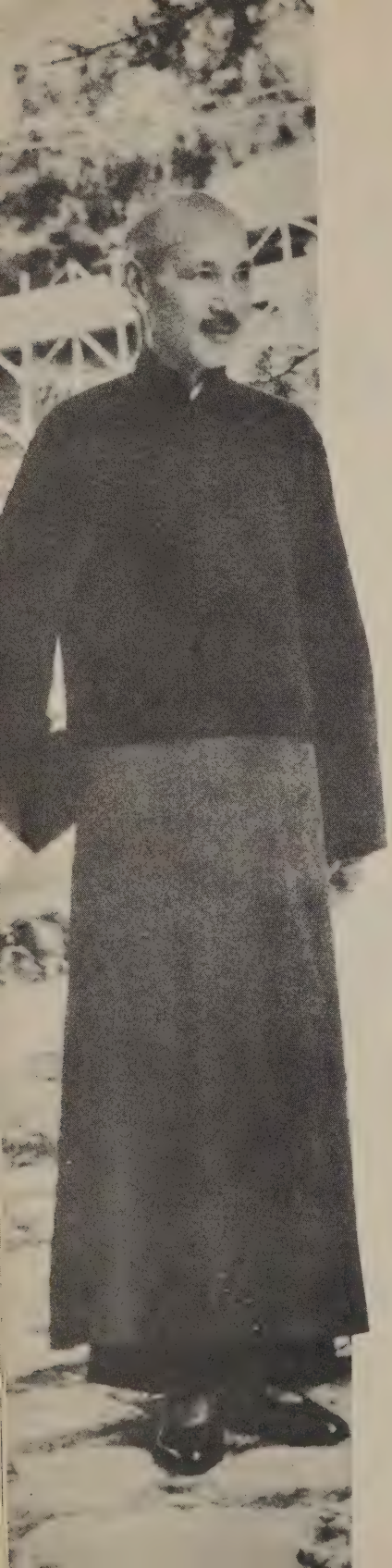
a republic!

In the South, Dr. Sun and his revolutionaries set up a separate government, and with financial and organizational assistance from Soviet Russia, reorganized the Kuomingtang, or Nationalist party. After Dr. Sun's death in 1925 the Kuomingtang adopted as its platform the Three Principles laid down by its late leader, which are, loosely interpreted: nationalism, popular government, social and economic reform. These became the basis of national reconstruction and were propagated widely in the schools and among the people of China.

In that same year under the military leadership of Chiang Kai-shek the party set out to achieve its first objective, unification and freedom from foreign control. On July 6, 1928, leaders of the party visited the temporary tomb of Sun Yat-sen outside Peking, and announced the success of their campaign. Unity had been achieved, but it was menaced again and again during the succeeding decade.

The achievement of the second objective, popular government, was for the years of reconstruction laid on the table and a government of party-administered departments or *yuan* was set up. Chiang Kai-shek, leader of the country, bent every effort toward internal reconstruction.

Roads and airlines were built to draw the sprawling country together geographically; a mod-

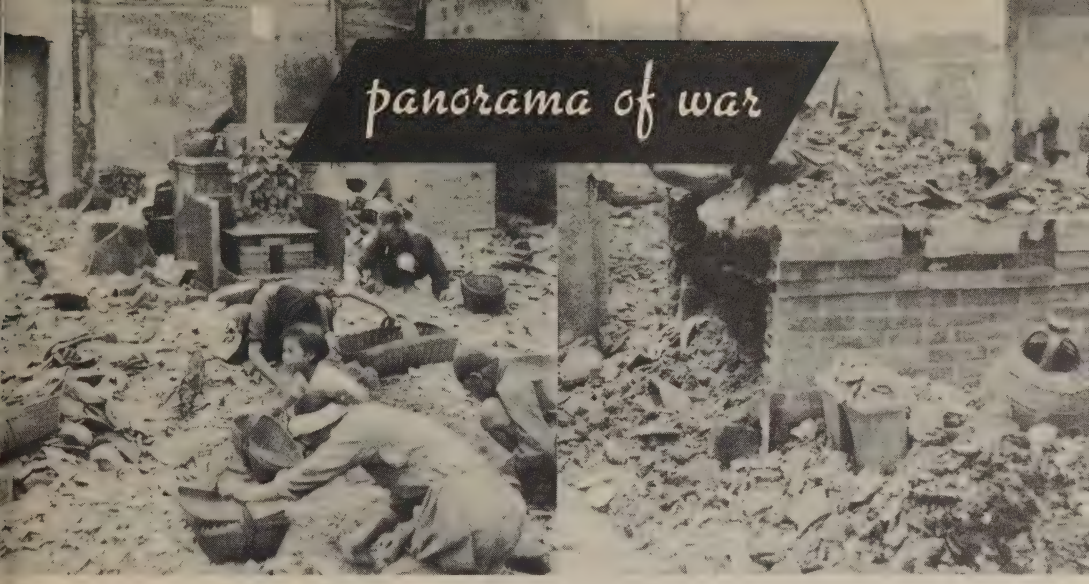


ern educational system was set up to train leaders and reduce China's illiteracy rate; the New Life Movement was instituted to instill self-respect, habits of cleanliness, honesty, responsibility, and patriotism in a people whose greatest fault had been lack of public spirit. At the same time Chiang combated radicalism, with the result that by 1933 the force of Communism in China was isolated in certain Sovietized regions in the northwest, where it became definitely modified and adapted to Chinese conditions.

Chiang's policy of internal reconstruction was far-sighted, but in carrying it out he had found it necessary temporarily to placate Japan, which, after it had detached Manchuria, was making systematic encroachments on the territory of North China. Increasingly large numbers of patriots believed that resistance to Japanese aggression should become the primary aim of national policy.

In 1936 at Sian the Generalissimo was persuaded by members of this latter group to make resistance to Japan his major objective and to receive the former Communist forces into the Nationalist army. In taking this step Chiang made secure his position as leader of a China more united than ever before in history, and brought into the service of the Nationalist cause thousands of the best-trained and disciplined troops in China, the former soldiers of the "Red Army."

But he hastened the day of reckoning. On July 7, 1937, at the Marco Polo bridge outside Peiping, the Japanese armies struck.



Japanese progress in North China, which was already partially under their control, was rapid. In August, 1937, Shanghai was captured after stubborn resistance. Then the Japanese moved toward the capital, Nanking, which fell in December. By the end of 1937 the enemy claimed possession of 400,000 square miles of Chinese territory.

The Chinese fell back and set up a temporary capital at Hankow. Resistance became more stubborn. Irregular troops and guerrillas were organized to harry the long-extended Japanese lines. Industrial properties and crops, needed by the Japanese, were sabotaged. On April 7 the Chinese demonstrated their newly acquired morale by winning the battle of Taierhchwang, on one of the approaches to Hankow; but after ten months of fighting Hankow fell in the summer of 1938. At the end of that year, the Japanese controlled Peiping, Shanghai, Nanking, Tientsin, Tsingtao, Canton, and Hankow, and the principal highways controlling coastal China.

The Chinese government moved upriver to Chungking, the ancient capital of Szechwan, protected by the gorges and rapids of the Yangtze from approach by water, sheltered by frequent fogs from systematic bombing. With the government went one million soldiers, a host of students from China's best schools and universities, professional people and civic leaders—working their way in small boats up the river, traveling by foot, by muleback, by chair, or by wheelbarrow. There, in the comparatively undeveloped West, China has set about to reconstruct her life.

China

PROVINCES, IMPORTANT CITIES, PRODUCTS

The shaded area indicates the extent of Japanese penetration. Japan's control, however, does not extend effectively beyond districts dominated by her garrisons.

IRON

CATTLE

COAL

GOAT HIDES

COTTON

BRISTLES

OIL

TOBACCO

MANGANESE

SILK

WHEAT

GOLD

RICE

TUNGSTEN

WOOL

TUNG OIL

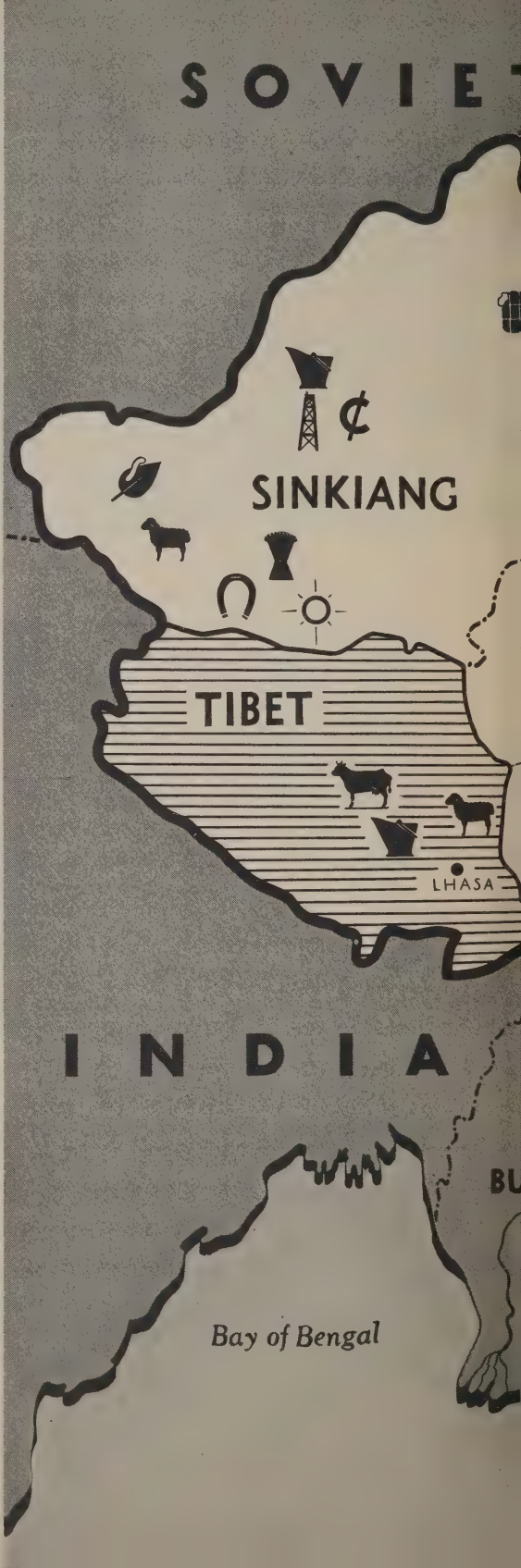
COPPER

SOY BEANS

TIN

LEAD

TEA



TANNU TUVA
UNION
OUTER
MONGOLIA
Mongolia
HARBIN
MANCHUKUO
(MANCHURIA)
HSINKING
JEHOL
MUKDEN
Inner
SUIYUAN
CHAHAR
NINGH-
SIA
YELLOW RIVER
HOPEI
PEIPING
(PEKING)
TIENTSIN
CHOSEN
(KOREA)
NINGHSIA
GREAT WALL
SHANSI
CHEFOO
NGHAI
HSINING
YENAN
SHENSI
SHANTUNG
LANCHOW
KANSU
CHENGCHOW
Yellow
Sea
SIAN
KAIFENG
KIANGSU
SUCHOW
Japan
HONAN
NANKING
SZECHWAN
SOOCHOW
SHANGHAI
KANG
KANGTING
WANHSIEN
HUPEH
ANHWEI
CHENGTU
HANKOW
YANGTZE RIVER
HANGCHOW
CHUNGKING
CHEKI-
ANG
CHANGSHA
KIANGSI
SHAOWU
YENPING
KWEICHOW
HUNAN
FUKIEN
HSICHOW
YUNNAN
KWEIYANG
FOOCHOW
TALI
KUNMING
KWEILIN
AMOY
FORMOSA
KWANGSI
CANTON
SWATOW
NANNING
KWANGTUNG
HONGKONG
A
FRENCH INDO-CHINA
HAINAN
South China Sea
THAILAND
(Siam)
PHILIPPINE
ISLANDS

Nanking fell on December 13, 1937, amid indescribable tragedy. Under the direction of staff members of the Christian universities a safety zone of one-eighth the area of the walled city was organized and administered. In it approximately 250,000 persons were sheltered. At the time of greatest danger 30,000 refugees were housed in the University of Nanking, and 10,000 women and girls on the campus of Ginling University, both Christian institutions.

Again, when hostilities raged at Hankow in the summer of 1938, a quarter of a million refugees were taken care of, 30,000 to 40,000 of whom were destitute. Refugee camps were set up by the Christian Relief Association, an organization with 5,000 Protestant Christians at its center. In this work Catholic and Protestant Christians cooperated effectively.

Again, when Canton fell on October 21, 1938, Lingnan University, its students in temporary quarters at Hongkong, opened its gates to refugees. For several months over 8,000 men, women, and children were cared for within its gates.

Again, after the burning of Changsha and the bombings of Chungking, and wherever the war has come with its bombing of civilian populations as well as its organized fighting, the churches, the school campuses, and the missionary compounds of China have been havens of refuge to literally millions of suffering men, women, and children.

"Today the mission station in China, like the monastery and cathedral in the Middle Ages, stands for sanctuary. Thousands upon thousands of men owe their lives, thousands upon thousands of young women owe their honor, to the protecting walls of the mission compound and the righteous militance of the foreign missionary. . . ."[2]

havens of refuge

heroes of healing

At the outset of the war there were 230 Christian hospitals in China to witness to the compassion and mercy of Christ. On the staff of these hospitals were 300 foreign doctors, 500 Chinese doctors, 260 foreign nurses, and 1,100 Chinese nurses. In many localities the mission hospital was the only institution open to care for the victims of the war. Widespread epidemics of dysentery, typhoid, malaria, and cholera, following in the wake of war and floods, have added their share to the already overtaxed Christian hospitals.

These hospitals are still overflowing with patients; air-raid victims, wounded civilians, typhoid and cholera cases, children in pain. The number of beds has been more than doubled and still there is a waiting list.

Necessary medicines have become difficult to obtain; in some cases trips by motor car must be made to Hanoi, Indo-China, for supplies. The cost of some medicines has more than trebled, others are impossible to obtain.

Understaffed hospitals have been assisted by refugee Chinese doctors and nurses, and by Jewish refugees from Europe. Substitutes must be found for common supplies, as is witnessed by the following report from a hospital in Wuhu: "Soft Chinese paper takes the place of gauze for most dressings and of sponges in minor surgery. Kaoliang wine has replaced alcohol. Brucea seeds (an old Chinese remedy for dysentery) are taking the place of emetine and giving better results. We have found no local substitutes, however, for cod liver oil or digitalis."

Over one hundred million people have been dislodged by the war. Some of them remained in the war-torn areas to begin life anew, others rushed to the nearest large city that was still unattacked, others made long marches across the continent to China's West.

Into the foreign settlement of Shanghai, in the winter of 1937-38, over 700,000 refugees, dependent on charity, crowded. In addition to these homeless and destitute persons from outside, over half of Shanghai's population of 3,000,000 thronged into the central sections of the city for protection by foreign powers. Conditions were appalling. A War Relief Committee was promptly set up by the National Christian Council to cooperate with the International Red Cross Committee and other agencies in handling the situation.

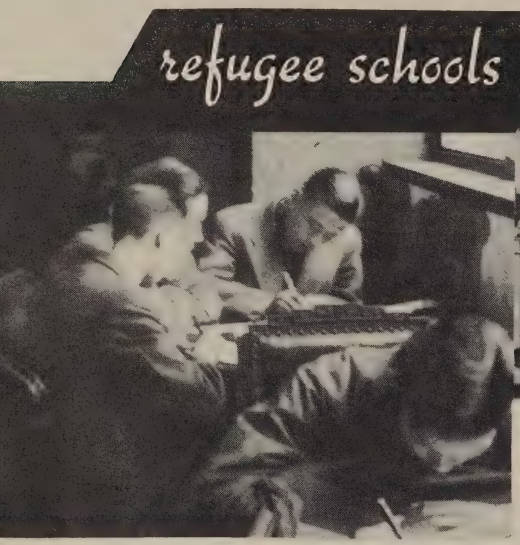
Temples, vacant public buildings, churches, were turned into barracks; and these not being sufficient, large sheds built of mats were constructed to accommodate the refugees. Meanwhile the relief organizations attempted to organize the daily life of the refugees, provide nourishing food, and keep alive their morale while efforts were being made to secure permanent employment or a return to friends and relatives. Even today in Shanghai 50,000 refugees are still being supported entirely by local charity and another 40,000 are receiving partial help.

Not only in Shanghai, but in Amoy, Canton, Nanking, Hankow, and cities far in the interior that have been bombed, similar work has been done in which Christians, Catholic and Protestant, have cooperated with local committees and have often been the center of the service of mercy.

Because the government is following a policy of not recruiting students for military service and because in occupied areas the schools not destroyed are under strict supervision from the enemy, the schools of China have joined the march of the refugees.

In Shanghai, the nearest haven of refuge for many, over 50,000 college and middle school students have congregated, most of them studying in office buildings

refugee schools



Four Christian colleges are now holding classes on four floors of a large office building on Nanking Road, Shanghai. They are St. John's University (Episcopal); Hangchow Christian College (Presbyterian); Soochow University (Methodist); and Shanghai University (Baptist). These four universities carry on a common religious program and share certain common equipment. Joined by two professional schools, they have held their joint annual commencements each year, thus testifying that war has brought about a degree of Christian unity unattained in times of peace.

A Christian middle school, also, made up of institutions of several denominations from the cities of the Yangtze valley, has been operating in Shanghai during the year. Middle schools and Lingnan University from Canton have found temporary quarters in Hongkong and are carrying on their regular programs in relative peace and security.

Although under the control of the alien, Peiping has escaped the devastation that wasted other sections of China. Both the women's and men's division of Yenching University have continued their full program, in spite of the tensions and restrictions inherent in the situation.

Other schools in "occupied" territory are also doggedly carrying on, with programs adapted to the changed situation. In some places where regular middle schools are not possible, or where they have been transferred to the West, primary schools have been started. Some of them are well filled, some of them crowded.

On the beautiful Nanking campus of Ginling University, two schools are being conducted, one a practical homecraft school, the other a self-help middle school. Thus, including the college work being carried on at Chengtu, the work and the opportunities of this remarkable college for women have been multiplied threefold by the war.

"The way in which the colleges of China have carried on in the face of incredible difficulties will be a saga in the history of China, and gives one confidence as to the future of this great people."[3]

the great trek

Thirty million men, women, and children on the march!

During the first decade of the twentieth century over 6,000,000 Europeans migrated to America. Five times that number—one-fifth of the population of the war-ravaged sections of China—migrated to the West during the first eighteen months of the war.

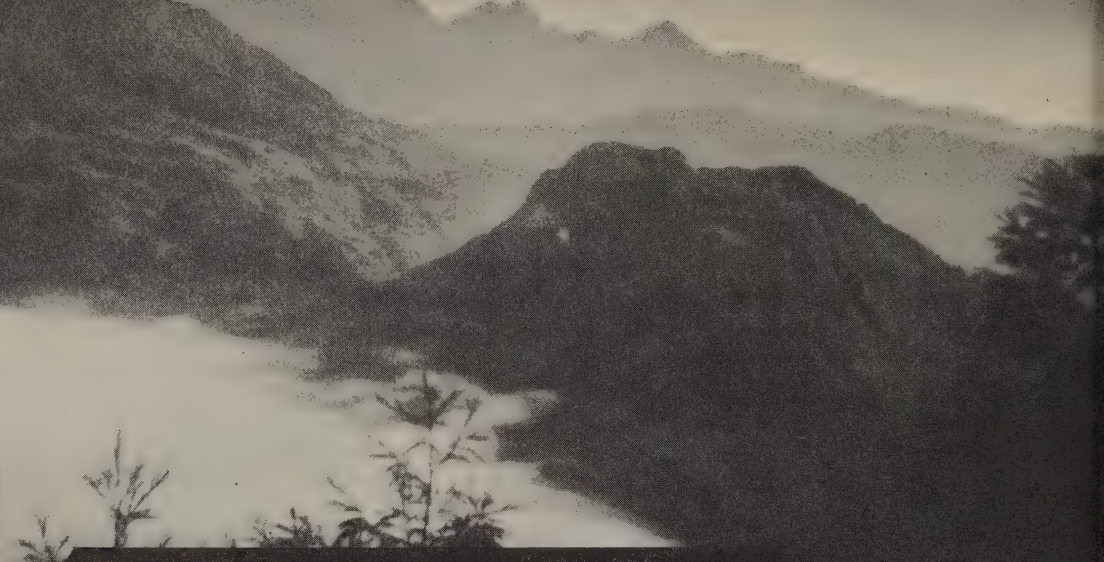
No other displacement of population in history can compare with this Chinese trek to safety, freedom, and new life. It is one of the "major reorganizations of the human race."

Using every known mode of conveyance, crossing a country that has been likened to the Grand Canyon of the Colorado on a small scale, ascending the turbulent rapids of rivers, crossing mountain ranges, representatives of every section of the population joined in the trek. The middle classes, professional people, the well educated, the more ardent spirits in the Nationalist cause, were represented by tens of thousands. They are motivated not only by the desire to be free but by an impulse to serve in the reconstruction of life and the rebuilding of a new fatherland. In them the government has found leadership for the plans that have been inaugurated for developing the West and restoring morale and unity to the people.

"They were near the beginning of the Tentai mountain range and perpendicular granite peaks stood up here and there out of the plains through which the road ran. Here the highway was broad and straight, and the lines of refugees spread far across the open plains, following the highway like a moving, human Great Wall, seemingly endless, disappearing at the horizon with the highway over a mountain slope."[4]

←

Ewing Galloway



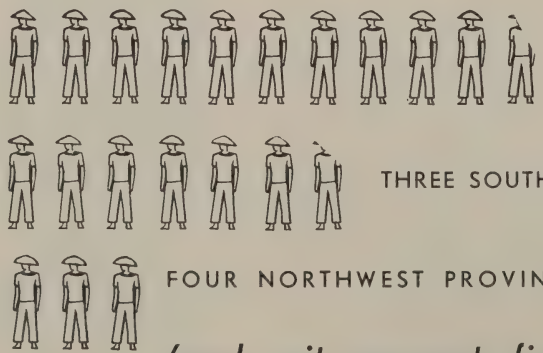
China rediscovers her west

"West China—the land on the roof of the world! A land of towering heights, sheer precipices and falling cascades; of teeming cities, fertile fields, and bustling market towns. . . . Land of lost horizons!"[5]

China is reestablishing herself in her neglected Golden West, a vast country with a population of 103,000,000. Szechwan, of which Chungking is the capital, central province of the region, is approximately the size of England, with a population of 53,000,000 as against England's 37,000,000. Its resources make it almost self-sufficient.

Immeasurable natural resources lie hidden in the other provinces—copper, silver, lead, zinc, tungsten, seventy per cent of the world's supply of antimony, the world's largest supply of quicksilver, its leading source of tung or wood oil, so necessary in the manufacture of fine varnishes.

THE POPULATION OF WEST CHINA



Three roads lead from Free China to the outside world. The old caravan route from Sian (A) still functions in the exchange of supplies with Russia, especially the export of wools. The motor road from Kweiyang to Lashio (B), connecting with the Burma railway, was completed with feverish haste after the commencement of hostilities. The third (C), from Chungking to Haiphong in Indo-China, became the principal road for the transport of supplies inland and of exports upon which depended the financing of Free China. Since the fall of Nanning in November, 1939, it has been necessary for the motor transports to use an alternate route from Kunming to the Indo-China coast (D).

These three roads are China's life lines. Around their hairpin turns are being carried by intrepid truck drivers the supplies upon which China's existence depends, and the tung oil, the bristles, and the other products which make up West China's exports to the Occident. Along them will go the loads of mercury, copper, tin, tungsten, and other minerals that will later be developed as the government's program unfolds.

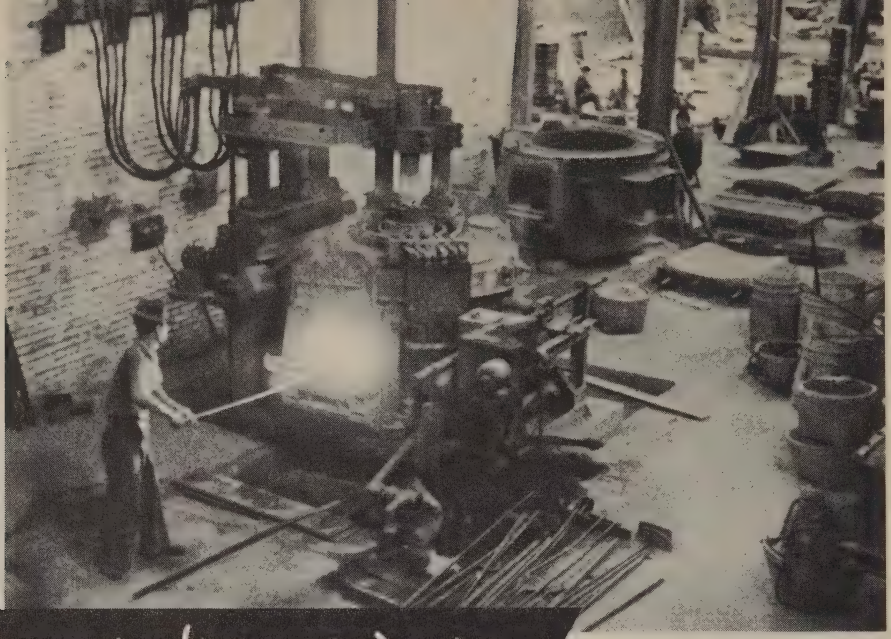
All of the thirteen Christian universities of East China, except Yenching, in Peiping, have moved either to the cities of Shanghai or Hongkong or have gone west to Free China. Hua Chung College of Wuchang moved first to Kweilin, the capital of Kwangsi. Because air raids in its new location were so frequent and so severe it went still farther west to Hsichow in Yunnan, on the Burma road, in the midst of natural beauty but very primitive living conditions. There it was joined later by the Canton Union Theological Seminary.

Four universities—Cheeloo, Nanking, Ginling, and West China Union University—are cooperating on the splendid campus of the latter institution in Chengtu, with about 1,500 students enrolled.

In order to reach the West, the six hundred members of the faculty and student body of Nanking University and Ginling College, along with five hundred cases of books and equipment, crowded into a refugee ship and cheerfully endured the trials of the tedious journey. Other students, in order that the trucks provided for them might transport supplies, tramped overland from Changsha to Kunming — a journey of six weeks.

transplanted universities

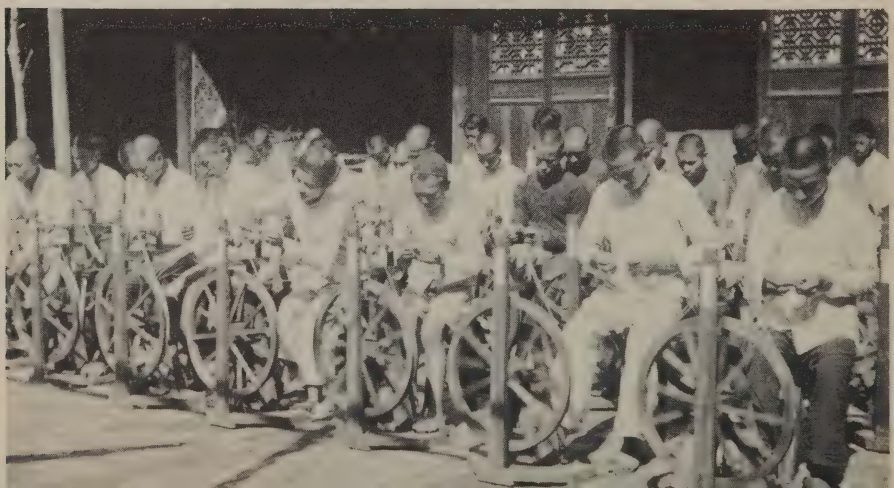
Not only is the usual academic program being carried on in Chengtu, but the colleges are assisting in a multitude of ways in the development of new China. A training course for prospective teachers of horticulture, another in the management of rural cooperatives, a survey trip for the discovery of colonization opportunities, literacy classes, experiments in agricultural improvement—these are but a few of the projects through which Christian schools are casting in their lot with that of their countrymen in the building of a Free China.



decentralizing industry

With the fall of Shanghai, Canton, and Hankow, 90 per cent of China's modern industry was destroyed. It has been reported that 120,000 tons of modern machinery from the coastal regions were transported inland to Chungking and there set up again, and now are in operation. By truck, muleback, motor truck, and coolie carrier, this transportation of industrial machinery was one of the most stupendous tasks of all the amazing feats undertaken by China since the war began.

Yet, if a new self-sufficient China is to rise in the West, household industries must be promoted, and cooperatives, a form of organization particularly congenial to the Chinese, must be organized. The government's plan for development calls for the planting of mulberry trees and



the rearing of improved cocoons, the improvement and cultivation of tung trees, tea plants, bristles, wool for importation abroad. By the end of 1940 it is expected that there will be 100,000 new spinning wheels operating in Szechwan. In Lanchow a wool-cleaning factory has been set up, and efforts are being made to export better quality wool across the desert to Russia.

To the Christians the organization of cooperatives and the training of the people in cooperative techniques have had a special appeal. There are now said to be 1,500 units of small cooperative industries, making about fifty kinds of goods, operating in West China, a start toward the 30,000 needed to care for the millions of the population. In the first year of the cooperative experiment one million blankets were produced for Chinese troops. Besides weaving and spinning, these cooperatives are tanning leather, mining coal, manufacturing iron, making acid, fuel alcohol, dry-cell batteries, flour, sugar. More and more China must look to this new decentralized industry for the production of the necessities that will sustain the population and keep her soldiers clothed, armed, and fed; and for exports to exchange for foreign loans.

a literate nation by 1946!

Since 1936, 10,000,000 Chinese are reported to have learned to write the minimum vocabulary of 1,200 characters. In spite of war and confusion the Chinese government, with the aid of the students and other intellectuals who have thronged to the West, is continuing the campaign to wipe out China's high per cent of illiteracy by 1946. In the city of Kweilin middle school students taught the people as they were crowded into the caves outside the city during aerial bombardments—and now illiteracy has been wiped out!

During the holidays students go out in groups into the rural districts to conduct literacy classes, and to teach sanitation, improvement of crops, handicrafts. Amid primitive conditions, they share the work of the fields and the life of the home, thus bringing not only "book learning" but contact with civilization and culture, and, if Christian, a demonstration of a new and higher type of life.

rediscovered human resources

Tribes people, long neglected and sometimes oppressed, make up half the population of Yunnan and Kweichow, and are found in large numbers in northwest Szechwan and other sections of West China. On the higher plateaus of Sikang and Tibet, are the border peoples; in the northwest, cradle of Chinese civilization, are a sturdy people who have for centuries been detached from the main stream of Chinese life. In Shensi are the people among whom the former Red Army worked, now no longer intolerant of the National Government or Christianity. In the northwest are a majority of China's 20,000,000 Moslems—40,000 of them in Sian, where the oldest Chinese mosque stands.

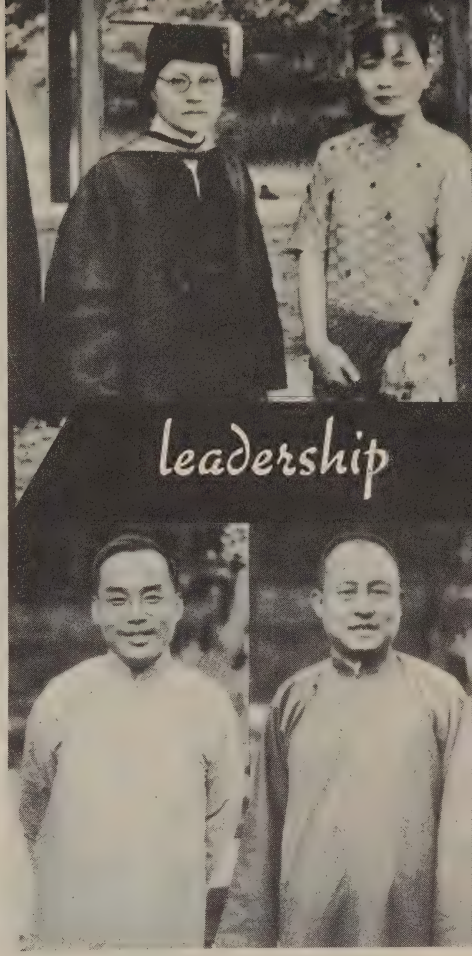
These people and their needs have suddenly burst upon the attention of the leaders who have migrated to the West. The Christian church, with encouragement and aid from the government, is attempting a social and religious approach to the tribes people. Individual missionaries, Chinese and foreign, are hearing the call of Tibet, Sikang, Sinkiang, and other lands on the far horizon.

rehabilitation

The refugee problem presses also upon Free China. Many of the multitudes who have joined the great migration are destitute; many are orphaned, others, old, weakened, or wounded. So the work of rehabilitation must go on unceasingly—efforts to reestablish men, women, and children as useful members of society. Here are some of the achievements to date:

Thousands of factory girl refugees from the East have been placed in remunerative jobs in the West. Nine thousand families in the Loshan district, Szechwan, have been trained to work in the silk experiment center; 1,500 in Sungke, trained to produce such things as towels, shoes, cloth, absorbent cotton. Everywhere refugees are being integrated into the developing program of New China.

The pitiful plight of the war orphan has appealed to Chinese and American Christians. Under the leadership of Madame Chiang Kai-shek a War Orphan Association has been formed, with fifteen branches in fifteen provinces and in Hongkong. This one organization has provided for 20,000 children, a majority of whom are from three to twelve years of age, and one-fifth of whom are girls.



Fewer than one Chinese in one hundred is a Christian. But over fifty per cent of those named in *Who's Who in China* today are graduates of the thirteen Christian colleges. The New Life Movement "had its birth in the hearts of a few Christian leaders whose vision was quickened by the power of the spirit of our Lord Jesus Christ."

In the present-day emergency Christians have carried heavy responsibilities in programs of relief, rehabilitation, and in the building of the new life in the West. They serve China today as engineers — as technical experts — as specialists in rural life—as directors of literacy education—as doctors, nurses, educators. You will find Christians in high government positions — in the foreign service — in the army command. You will find them where skill, trustworthiness, and spirit are necessary in order to keep up the morale of the people.

Who will gauge the contribution made to Chinese national life by a Christian printer's family named Soong, whose daughters became Madame Chiang Kai-shek, Madame Sun Yat-sen, and Mrs. H. H. Kung? Who will estimate the influence of Mrs. Soong and her daughter Mayling upon the life of the Generalissimo, whose Christian performance in the midst of trial and testing has been so consistent with his Christian convictions? Who will estimate the influence on the nation of the Christian woman, Dr. Yi-fang Wu, chairman of the National Christian Council and of the Chinese delegation to the Madras conference, vice-president of the International Missionary Council, and president of Ginling College? Who will estimate the possibilities of leadership latent in the graduates and students of Christian high schools and colleges who were beginning life or finishing their schooling during the years of their country's need?

In the districts of China controlled by Japan, Christian work still goes on, in spite of circumstances which call for all the tact, self-control, and statesmanship the workers possess.

Here a great responsibility rests upon the foreign missionaries, and they are bearing it manfully. In the words of a recent visitor:

"Foreign missionaries as a whole are tending strictly to business as Christians and are not in politics. They conform, often meticulously, to every rule of the Japanese military. They have nothing to conceal. They minister to physical suffering and spiritual suffering. They have unlimited work to do even within the framework of the Japanese military restrictions."[6]

"Even though many Christians from this diocese have wandered inland and may never return," writes an Episcopal bishop, "there already seem to be almost enough candidates on the way to baptism to make good the number of those who have gone away."[7]

"Not for decades has the evangelistic outlook been so encouraging," writes another missionary. "Large numbers are pressing into the church. Where inquirers used to come by tens they now come by hundreds. In the midst of ruined buildings and broken towns they come seeking a city which hath foundations whose builder and maker is God. The contacts made with vast numbers of refugees during the past months are bringing such fruit that the missionaries are hard pressed to gather in the harvest."[8]

The dispassionate Chinese mind, always attempting to transcend conflict and attain objectivity, has responded with an amazing lack of resentment and hatred to the horrors, the privations, and the humiliations of war. This national characteristic has in Chinese Christians reached heights which puts Western Christians to shame in the practice of Christ's precept and example of love to one's enemies. "When we hear these Chinese Christians praying for China and for Japan," writes a missionary, "we feel that we are standing on holy ground."

"I was a Nationalist once in China," said T. Z. Koo, "and as such whenever I thought of Japan I thought of her as a nation opposed to mine. And so I naturally wished all the good things for my country and all the bad things for Japan. But as a Christian I know I must learn to regard the enemy as part of myself and work for the good of both."

A young Chinese Christian states the position of his generation in these words: "I am a loyal Chinese, willing to lay down my life for my country, but my first loyalty is to Christ and his kingdom. I am more Christian than Chinese. I hate Japan's policy in China, but I love the Japanese people. We must remain loyal to each other in Christ and try to keep the lines of communication open. We must hold ourselves ready to start the work of reconstruction directly the guns are silent."

"love your enemies!"

hands of fellowship

In the conscript army of Japan there have been those who have seen beyond the conflict of the present day to a fellowship unbroken by invasion and war.

"We received many calls from friendly Japanese soldiers. They came with tragic faces and showed us snapshots of wives and children. If they didn't know English or Chinese, they conversed by writing Chinese, the written language of Japan also. Over and over again they said how they hated this war and how hopeless they were of ever seeing their homes and loved ones. They had orders to die in China for emperor and country. They would go down the railroad line and we would never see them again."[9]

"One of the first questions put to me by a Japanese officer was whether this was a Christian school. He asked so many questions of this nature that I began to wonder whether or not he were a Christian. So I asked him and found that he was. He then asked if we had some kind of meeting place where he might go to pray a while, so I took him to our lovely meeting hall. He went down to the front of the hall, unbuckled his sword and set it down on a bench, took off his hat and bowed in prayer. He remained bowed in prayer for some time. Presently he buckled on his sword, put on his hat and came out, in utter silence until we started to go to see the school rooms. Then he said, 'I prayed for your school while I was in there. We are all fellow-Christians. We must pray to our Father for each other."[10]

On March 30, 1940, the "Central Government of China," claiming to be the true successor of the republic established by Dr. Sun Yat-sen, was set up in Nanking under Japanese auspices. This government, under the leadership of Wang Ching-wei, a disciple of Dr. Sun and a rival of Chiang Kai-shek in the Nationalist cause, will increasingly endeavor to win recognition from foreign powers and attract leaders from the Chungking government to its cause.

Will this new government succeed? That depends upon the extent to which its leaders can carry out the demands of their Japanese advisers; whether it can come to terms with the guerrilla forces and the independent régimes that are harassing and harrying the over-extended Japanese lines; and whether the autonomous régimes already set up in North China will cooperate with this "central" government.

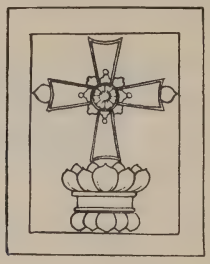
Much depends upon the success of the leaders of Free China in developing and maintaining a self-sufficient life in the West; in exporting enough materials to finance their foreign loans; and in retaining the confidence and enthusiasm of the millions who are now supporting the Nationalist cause so loyally.

Some of the emigrés will return to the more comfortable coastal areas when a semblance of peace has been restored. Some, weary of conflict, will succumb to the Chinese disposition to make the best of a bad situation. Many will return to East China and wait, as their ancestors waited, sometimes for centuries, for the realization of the ideal state of Mencius and Confucius.

China is not fighting a new battle. Since the time of the Exodus of the Hebrews from Egypt, these amazing Chinese have been struggling for two ideals. They have striven to break down local state lines and establish a confederacy, an empire, or a united republic. They have striven to repel invaders and to overthrow alien rulers. This ancient struggle is being reenacted today. How long it will continue, no one can say, but as the present conflict is an undeclared war, so there is every

likelihood that there will be an undeclared peace. Yet, though a successful outcome may be far distant, though it tarry, the Chinese people with characteristic patience will wait for it.

Christian work in China will go on. The Christian religion is no longer looked upon as a foreign importation; it is an indigenous Chinese movement proved and tested by service to the interests of the Chinese people. Whether in the West, where the Nationalists are struggling to build a Free China, or in the areas controlled by Japan, Christian Chinese and missionaries are bringing to this amazing people the new life in Christ which shall make them "free indeed."



NOTES

[1] T. F. Carter, *The Invention of Printing in China and Its Spread Westward* (New York, Columbia University Press, 1925), p. 89. Quoted in *The Four Hundred Million,* by Mary A. Nourse (Indianapolis, Bobbs-Merrill Co., 1938), p. 89.

[2] John Earl Baker, relief expert, Shanghai.

[3] H. E. Yarnell, Rear Admiral, U.S.N.

[4] Lin Yutang, *Moment in Peking* (New York, John Day Co., 1939), p. 807.

[5] "West China—the Land and the People," by R. E. Jolliffe, in *China Rediscovers Her West* (New York, Friendship Press, 1940), p. 11.

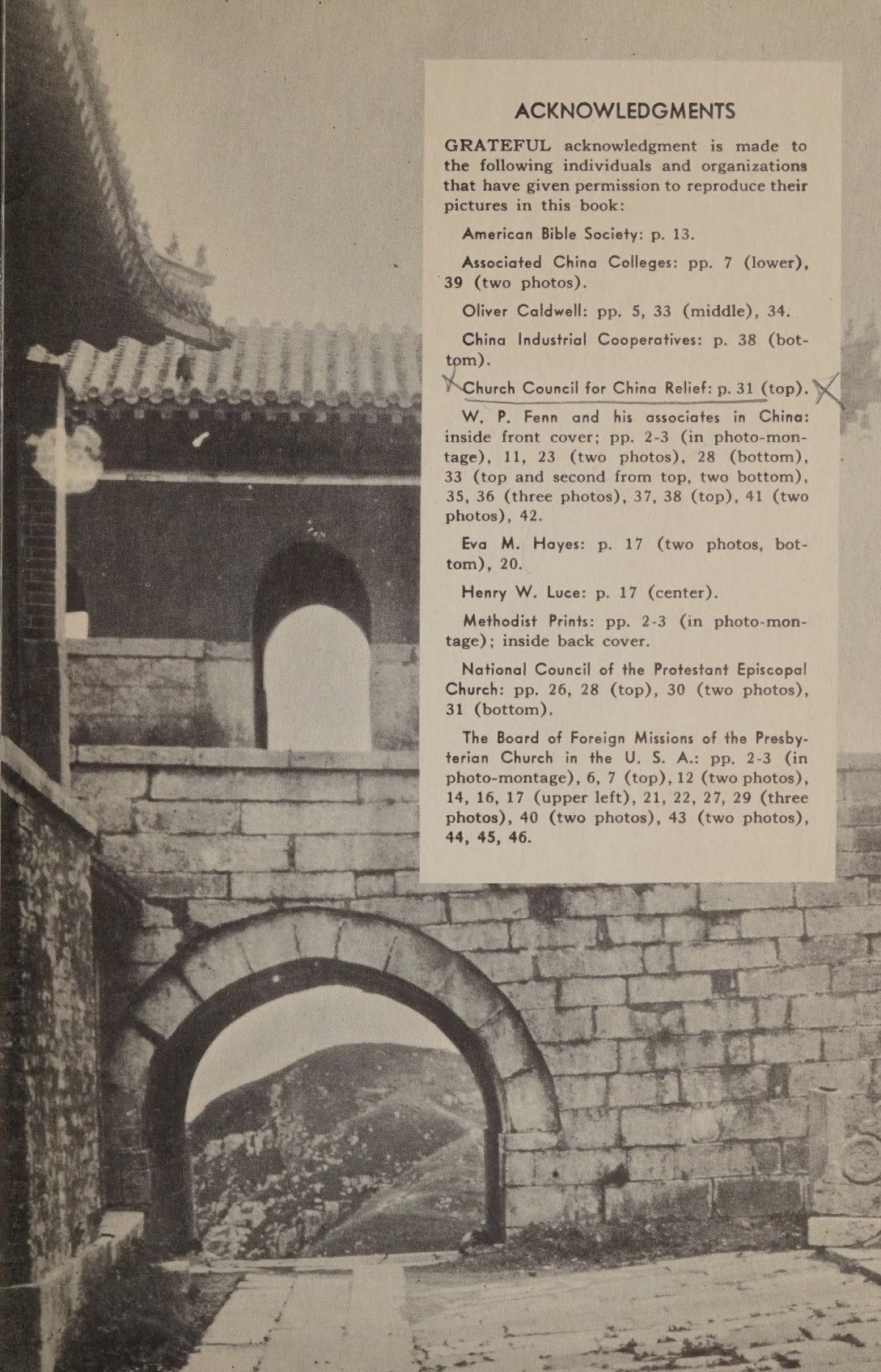
[6] Bishop Ralph A. Ward, in *China Information Service,* February 15, 1940.

[7] Bishop Roberts, in *China Information Service,* February 15, 1940.

[8] Paul Abbott, in *Foreign Affairs Bulletin,* October, 1939.

[9] "China in the Rising Sun," by X, in *Survey Graphic,* March, 1939.

[10] From a missionary's letter.



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